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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XIII

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THE WONDROUS CROSS

I take, O Cross, thy shadow
For my abiding place;
I ask no other sunshine than
The sunshine of His face,
Content to let the world go by,
To know no gain nor loss,
My sinful self, my only shame,
My glory, all the Cross.
—*Selected*

"For the preaching of the Cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." (I Cor. 1: 18)

THE EUROPEAN HARVEST FIELD

Published monthly (except July and August) by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

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Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS

A MESSAGE TO THE GODLY REMNANT ..... *By Margaret M. Griffith* 2
A FAREWELL SERVICE 5
A PRAYER EXPERIENCE ..... *By Rev. J. B. Epp* 7
A WANDERING JEW ..... *By Moses H. Gitlin* 9
FIELD OBSERVATIONS AND DEPUTATION WORK ..... *By Geo. W. Hunter* 14
UKRAINIA'S ATTITUDE TOWARD THE GOSPEL ..... *By C. P. Oleinick* 17
SUGGESTIONS FOR MONTHLY DAY OF PRAYER 19
MANY BAPTISMS IN POLAND ..... *By John Gordiuk* 20
A GOSPEL TRIP ON BICYCLES ..... *By Charles Lukesh* 21
RECENT WORD FROM MRS. KENNEDY 22
PERILOUS TIMES ..... *By S. P. Badantseff* 23
REPORT OF WORKERS IN ROUMANIA ..... *By Mrs. Richard W. Hill* 24
SIGHT RESTORED ..... *By O. Polamarchuk* 26
NAZARUK'S REPORT 27
JEWISH CHILDREN RESPOND TO GOSPEL TEACHING ..... *By Jean Rhode* 28
NEWS FROM RUSSIA 29
BRINGING THE LOST TO JESUS ..... *By Arthur Bluhm* 31
ALBANIA—A BIBLE LAND ..... *By P. B. Kennedy* 31

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DEVOTIONAL AND EDITORIAL

A MESSAGE TO THE GODLY REMNANT

By Margaret M. Griffith

THE brief and timely message in the prophecy of Haggai is proof sufficient that the Bible is a book for all ages and all men—that it is a universal book with a universal message. Its message is not outworn.

This little book is the Lord's message through the Lord's messenger. It is spoken by Haggai to the leaders of State and Church. God first calls attention to the *condition* of affairs. Twice in the first chapter He asks them to "consider their ways." How tenderly He reasons with them! He points out the *cause* of the trouble, in no uncertain language, and guides them into the *cure* for it all. It required just twenty-four days to solve the problems of the nation. What would statesmen, religious leaders, and educators not give today for the solution of their rapidly increasing difficulties! But notice, a price was involved if the national crisis was to be avoided. The majority were not willing to pay this price, and it is just so today. However, a remnant were willing and they saved the day.

The Condition, Cause, and Cure

What was the situation? The people were dwelling in their own ceiled houses, and the Lord's house was lying waste. There was prosperity, but no great gain. They were eating, drinking, and clothing themselves, but were not satisfied. They were earning wages, but only to put them into a bag with holes. They expected gain, but there was loss; they looked for much, but it came to little. And why was this? God states the reason clearly: "Because of mine house that is waste, and ye run every man to his own house." Therefore, God must bring upon them a worse condition. When God blessed them, they were ungrateful. They were indifferent to His cause and purpose. Would they turn to Him if He removed the blessings? His heart of love yearned over His people who were out of fellowship with Him. They left the great God for their own things, their own plans and desires. Then God withdrew His face. The heaven was stayed from dew, the earth from her fruit. There was a drought upon the land. The corn, oil, and wine failed. Upon men, cattle, and all the labor of their hands, there was a dearth. Did they turn to Him when judged and corrected? Yes. They "obeyed the voice of the Lord their God!" They came back to God and "did work in the house of the Lord of Hosts, their God."

The Lord said to them, "Go up to the mountain. Take your eyes off your circumstances, away from your troubles. You have seen the cause of them; now come up to me and commune with me. Bring wood." Surely, in a spiritual sense, the wood is faith,

for only when our little strength is linked up in faith with the mighty God, can we obey Him "and build." Only then will He take pleasure in our building, and will He be glorified. What a remedy for all problems! Meet God, get His instructions, obey Him, and build. Then will He own the temple and He will fill it with His glory. And the Lord said, "I am with you." This is the key verse of the second chapter. The Lord is with an obedient people.

The Situation Today

Is there a similar situation today? Is the house of the Lord lying waste? And is not the cause gross carelessness and indifference to the things of God? We need not go to Europe to witness "stately cathedrals and stale Christianity"; not to Russia, where thousands of churches have been converted into club houses or factories, where the whirring of engines greets the ear, and piles of coal the eye, of the one who enters these former temples of God. We need not go to Russia to hear God blasphemed, and read the bills and cartoons crying out the fact that this house of worship lies waste. What about the dance advertised by the young people's society in your church, or the strawberry festival in the men's club, or the bazaar and peanut stand to bring revenue to keep the machinery going? Is the house of the Lord lying waste? "Consider your ways." What of the thousands of beautiful church edifices, built during the days of prosperity, to cater to pride, and presumably to attract the unchurched? Today we find them, almost without exception, empty or half empty of worshippers, with a cloud of debt burdening the few zealous members. Is it strange that even in the South, where the spirit of missions is most evident, one of the large denominations has recently been forced to cut off forty-three missionaries from their salaries and they must remain at home?

The Prospect of Glory

Why is it that there are seventeen million waiting to hear the Gospel in Jugoslavia, only 300 Protestant ministers in Poland, with 10,000 Roman Catholic priests and 2,000 Greek Catholic? Why is it that the majority of Jews in Europe and Russia have not heard the Gospel, and yet, when they have a chance to hear, 500 or 1,000 crowd the Gospel Halls? Why? Must we not confess that we of the Church of Jesus Christ have waned in our first love, and we have grown selfish and are running to our own ceiled houses? The temple of the Lord is not being built. Thousands, who might be gathered out as living stones in the temple, are going out in their sins to Christless graves. Thousands of these are Mohammedans, whose faith has been shaken, as their religion, and who can be won to Christ by His church in Central Europe if we as Christians awake to the situation and are stirred to prayer and action. The battering rams of the godless and blaspheming have broken down the walls of organized religion, including Greek and Roman Catholicism—the latter only in a measure—and also Judaism. Oh, that the Church of Jesus Christ in America would see her opportunity, march in upon the ruins, and search out the material for the new temple, the Temple of the Lord! Does not Haggai say, "The glory of this latter house shall be greater than the glory of the former, saith the Lord of Hosts"?

The Responsibility of God's Remnant

It is God's remnant, the Church of Christ with the leaders who know Him, who

are responsible for the nation and the solution of her problems, under God. Haggai would teach us this. Her might, her strength, is not in organization, mergers, fleshly activities in multitudinous forms, but in a return to God. When God's judgment falls upon a nation, the godly remnant, if unrepentant, are the first to be judged. "Judgment must begin at the house of God." (I Pet. 4: 17)

Criminality Abounds

Are the leaders responsible for the appalling fact that the crime of the United States costs the American people ten to twenty billion dollars a year? Is the Church of Christ responsible for the fact that, though millions are unemployed, of the two billion pounds of earth's gold currency, one billion is held by America? Gold hoarders! Is God not saying, "The silver is mine, and the gold is mine," and yet "ye have laid up your treasure in the last days." (James 5: 3). "Your gold and your silver is rusted" because hoarded and not circulated, bringing on in part the monetary crisis. Let us be warned of coming doom in our nation, if God's remnant will not repent. Several monarchs, from whom God has withdrawn their thrones, presage the coming doom of gold-hoarders. Alfonso left Spain with one million pounds; the ex-Czar of Bulgaria is credited with ten million pounds; and the ex-Kaiser, it is said, holds twelve million pounds.

Is the Church of Christ responsible for the fact that 20,000 people committed suicide in the United States in 1931, according to statistics? What of world suicide by birth control? England, Germany, Norway, Sweden, and Belgium record the fact that the natural increase in their population has been only one quarter that of 25 years ago. The decrease in France is giving her great concern. In the United States, birth rates have dropped year after year. The decline in Boston last year was 22 per cent, and in Detroit 17 per cent. Only one organized group opposes birth control—the Roman Catholic Church. In Spain, Portugal, and Ireland, there is a natural increase in the population. Communism stands for free love and the setting aside of the command of God their Creator, "Be fruitful and multiply," and uses all unlawful means to multiply the population for communism and her cause.

A Worldly Church

Is the remnant of God responsible in America for the 20,000,000 of church members, largely controlled by modernists, who are playing into the hands of the enemy of the Church, through so-called Christianity and education? They agree openly with the program of the Bolshevist and atheist. Our readers can secure the book by Bertrand Russell, "Education and the Good Life," which is endorsed by Prof. John Dewey of Columbia. On page 221 is this statement: "I shall not teach that faithfulness to one partner through life is in any way desirable, or that permanent marriage should be regarded as excluding temporary episodes," etc. We do not care to quote more. "Our Hope" states that the July issue of the *World Tomorrow* the organ of the socialist party, largely read by ministers, educators, and economists, urges the redistribution of wealth, restriction of economic power, and the bringing about of "social control" or government ownership. This is sufficient to show to those who have discernment, in the Church of Christ, that the enemies of our God are lining up in their very program as well as organization. The sixth annual report of the "4A's" in essence says; "Modernism is

a short stop on the road to Atheism. Let us be patient with our weak brethren. While we do not admire them for their compromise, yet they are making great inroads into the church against our enemy, Fundamentalism."

Pleasure Lovers

Is the godly remnant responsible for the fact that over a billion dollars yearly go up in cigarette smoke? To paint their faces, women spend annually 375 million dollars; others chew gum to the amount of 90 million dollars; as a nation, we drink down or swallow one billion dollars worth of soft drinks and ice cream; we eat 700 million dollars worth of candy yearly. American lovers of pleasure spend a billion dollars on movies and theaters, thus spending $400,000,000 more on amusement than on all the churches and religious organizations in the country.

Stirred to Action

Do we see that Haggai has a message for the leaders and godly remnant? In the days of Haggai, the Lord stirred up the spirit of Zerubbabel, the governor of Judah, and the spirit of Joshua, the high priest, and the spirit of the remnant of the people. If our hearts are not stirred now by the desperate situation, the losses, sorrows, crimes, open wickedness, organized religion without power, and a fainting, sick, and impotent church, then what shall a loving God be forced to do to stir us up? We must return to God with all our heart, know our strength is in Him and not in ourselves, and line up with Him for His cause. Will you as an individual member of the Body do this? You will hear His gentle whisper, "I am with you."

What a wonderful God we have! A God mighty to save! Remember, He is the God whose blood saved from sin in Egypt; the blood of the slain Lamb bought us back to God. Remember, too, that He is the God who in the past delivered. Hemmed in on all sides by circumstances, the enemy driving from behind, and the Red Sea before—BUT God! Can you not sing with Moses and Miriam, since He says, "I am with you" —"I will sing unto the Lord, for He has triumphed gloriously; the horse and his rider has He thrown into the sea; the Lord is my strength and my song, the Lord is a man of war, the Lord is His name." He is a God mighty to save!

(*Continued on page 32*)

A FAREWELL SERVICE

WE ARE glad to announce that Rev. and Mrs. Edwin E. Jacques sailed on October 12th for Albania. The evening before, in the auditorium of the National Bible Institute, New York City, a Farewell Service was held. A warm welcome was extended to us by Dr. Don O. Shelton, President of the Institute, and we trust that prayer interest in behalf of this valued couple has been stimulated, and we hope shall be sustained.

Mr. and Mrs. Jacques completed their preparation by taking the Medical Course at the Institute, following their graduation from Gordon College, Boston, Mass., and it was fitting that the Farewell Service be held in the Institute. A number of the evening tudents and other friends attended the service.

s

The meeting was presided over by Pastor Herbert Hogg, of Philadelphia. Colonel E. N. Sanctuary and Mr. Price Boone sang two selections, one of which was a farewell message for the occasion. The words of this song are found with this article.

Dr. Shelton brought a helpful word on the thought of our losing our life for the sake of the Gospel, and yet, in so doing, finding it in the fullest sense possible, as God takes the loss and the surrender and turns it into life and blessing for others.

Rev. Phineas B. Kennedy, founder of the Albanian Evangelical Mission, then gave a brief talk on Albania—its history, its needs, its peoples, and its opportunities. He stressed in particular the Bible teaching ministry and evangelism that the Jacqueses would pursue, and that it was quite fitting that the Farewell Meeting should be held in a Bible Institute when their own ministry was to be along such lines.

Helpful testimonies were then given by Mr. and Mrs. Jacques, telling of God's leading in their hearts and lives, bringing about their conversion, consecration, and preparation for the work of the Lord, which finally led to belief that His will and plan for their lives was to serve the Lord in the needy field of Albania. How true it is that there must be a conviction that God has sent in order to know, when compassed about with difficulty, persecution, and trying circumstances, that God has called and placed one where he is laboring.

The meeting was then brought to a close by the singing of the Farewell Hymn dedicated for the occasion, and by prayer, committing Mr. and Mrs. Jacques to the good hand of God in traveling and in their work on the field, by Mr. Alwyn Ball, Jr., Vice-President of the Fellowship.

May we ask our Fellowship friends to further this ministry in Albania by believing and sustaining prayer.

FAREWELL MESSAGE IN SONG TO REV. AND MRS. E. E. JACQUES

Joyous occasion in meeting tonight,
Meeting tonight, meeting tonight;
Vistas of service have opened so bright,
Opened so bright, oh, so bright.
A land far away is calling for you,
Calling for service to which you'll be true;
Fields white for service are waiting for you,
Waiting for you, just for you.

Garbed in the might of His Word and His power,
Lost ones to win, lost ones to win.
Christ on the Cross died these lost ones to gain,
Lost ones to gain, yes, to gain.
Ne'er will God leave you or cast you astray;
A promise and blessing is yours for each day;
Your work for others He'll amply repay,
Amply repay, He'll repay.

And when you sail we'll be praying for you,
Praying for you, praying for you,
Knowing God's mercy will carry you through,
Carry you through, safely through.
In days of testing God will provide;
Blessings abundant will ever abide;
To those who trust Him He guides with His eye,
Guides with His eye, with His eye.

—E. N. Sanctuary.

New York City,

October 7, 1932.

Melody

"Long, Long Ago,"

Key of G.

A PRAYER EXPERIENCE

By Rev. J. B. Epp

"*This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*" (Matthew 24: 14.)

THREE years ago, the Lord saw fit to lay me upon a bed of sickness, which was positively declared would be my deathbed. Obeying the injunctions of James 5: 14, which I knew were also for me, a strong feeling came over me that "I shall not die, but live, and declare the work of the Lord." While I was as weak in my body as any one could be, for over two weeks, my mind, during the conscious hours, was clearer and brighter than it had ever been before in my life, and I had the most glorious times of communion with my Saviour, who was so very near. He constantly reassured me that I should remain here a while longer. It was at this time that God laid upon my heart the burden of prayer for those who are yet without the Gospel. Such definiteness, such power, and such faith in prayer I had not experienced before, nor have I felt it quite so strongly since. This exhausted my little strength completely at times, yet He gave me such definite assurances of having heard my prayers, that I could rest very calmly after a short time of prayer.

This prayer experience was so sweet and so extremely satisfying that I told my Lord that if He should not see fit to restore me to full bodily vigor, so that I could go out and preach, I would be satisfied to let others do that and I would remain at home and let the rest of my life be devoted exclusively to prayer. And truly, from that time on, the seasons of real prayer have been the most blessed experiences to me.

As mentioned before, the principal burden of my prayers was *the speedy evangelization of the world.* And I received the assurance *that He will do it!* I absolutely believe that *He is doing it right now!* All that *we* need to do is to pray and to obey His orders to go, or stay, wherever He may direct. The depression has come, and is going right on. Most mission treasuries are suffering extremely. Workers are being recalled, the work is being curtailed almost everywhere—enough to discourage anyone who looks largely upon these means. Yet the world is to be evangelized in this day and generation. And this especially, because we believe that the end of this dispensation is very near!

If we cannot *see* that God is doing it, or will do it very soon, *let us believe it! He says so,* in Matthew 24: 14. How He will do it, we may not be able to comprehend, especially if we look a great deal upon the effects of the present depression. Let us look away from that and from everything else that would discourage us. Let us not look upon the waves, as Peter did and began to sink at once, but *look upon Him* and "walk upon the water"! Our God, who loves to do the impossible, who called Peter to step out of the boat, He it is that says, "The Gospel shall be preached." And, as we go on believing this promise, we will *see* more and more that *He is doing it,* in a most marvelous way, right now.

In many places He sees fit to supply every financial need, while in other places He does not. But let us look away from money, knowing that money will not solve all problems. It really does seem sometimes as though we fully believed that if only *we* had the necessary millions, "*we* would do it!" We can not see how it can be done without money. Very likely it cannot, but He, whose the silver and the gold is, will He not supply this in His own good time and in His own way? Let us try to forget money for a moment and see what *He* is doing.

Do we not notice how the Lord is pouring out the spirit of prayer, more than ever before? How he is burdening many hearts with unceasing intercession for the speedy evangelization of the world? Are not many of the readers experiencing this? And will He not hear these prayers and answer them? Is there anything that His heart desires more than that all should hear the Gospel?

Do we not hear and read of a hunger in many lands for the Word? Who is it that sends this hunger, among Jews and Gentiles? Money cannot create this hunger.

Do we not notice how the so-called "closed" lands are opening, every last one of them? Did money do it? Or a sufficient number of white missionaries?

Do we not see how the native Christians everywhere are fully awakening to their responsibility of carrying the Gospel where until now mostly

white missionaries have labored, almost single-handed? Hundreds and thousands are volunteering for the work and, if need be, He will raise up thousands more. Pray! Do we not notice in the mission reports how the native churches are most zealously striving for self-support, local self-government, and self-propagation? Many are sending out their own missionaries, even into other lands not their own!

Evangelizing is fast becoming the principal missionary method. While some institutional work must be done, this has often been over-emphasized. Now the slogan everywhere is: "That every creature might hear," or "Push on from home to home, from market to market, etc., *till all shall have heard!*"

And does not the reader know what *God is doing* in Russia? How *He* (for missionaries there can do very little) in His own wonderful way is spreading the Gospel, we might say, by means of the Revolution? Just as in the persecution at Jerusalem (Acts 8: 4), "They that were scattered abroad went everywhere preaching the Word." It is claimed by good authorities that the number of "believers" (many, many secret ones, for plausible reasons!) in Russia has increased during the last fifteen years from about 15,000 to possibly 15,000,000 or more, nearly a thousandfold! The Soviet government admits the "alarming" increase of even the "open" believers.

All this clearly shows that God is at work, and it points very vividly to the *speedy evangelization of the world*. Three years ago, on my sick bed, I was able to take this altogether by faith, *that He would do it*. Since that time, I *see* it coming, one thing after another in rapid succession. At times (by faith and by these and other signs of the times) I can see it almost completed. Let us persevere in believing prayer! Let us ask largely—*for the entire world! And He will accomplish it speedily!*

We are not forgetting, or overlooking, Satan and his forces. He is putting forth his utmost powers to prevent this victory of the Gospel, but we know that Satan is a defeated enemy. He may rage as much as he does, and more, but he will be overthrown completely in God's time. Thus, all the discouraging things in connection with the present evangelization of the world are but another series of events that signify the same thing, only from the side of the enemy, whose efforts also must come to a consummation—*ripe for judgment.*

Our First Business

Forget not that your first and principal business, as a disciple of Christ, is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian in the great day of bestowing the rewards of service. Therefore, ask yourselves daily what the Lord would have *you* do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

—*Dr. A. J. Gordon.*

"I am visiting on the border of Russia, working with Brother Moriakoff in Petchory District, and we are enjoying God's blessing. I recently made a trip again to Finland, where I had sweet fellowship with the brethren. I am very grateful for the help I receive, especially so since I hear that it is coming from a very limited source. I send my hearty greetings to all of you."

N. Mosherenok (Esthonia).

"In August I had the privilege of being present at a conference of the brethren, and on the way I visited the editor of a spiritualist magazine. It is a great pity that intelligent people with university education believe in the lies of seducing spirits. But they do not know anything else. They are discouraged with Catholicism and have never heard pure Gospel teaching. Visiting such people from time to time, could be a blessing. They live pretty well up in the mountains and the train fare is about $5.00 one way. They read my magazine and were interested."

A. Przforski (Poland).

A WANDERING JEW

By Moses H. Gitlin

(*Concluded*)

In the next village we had the luxury of having beds placed in the barn for us. Our host gave us a real scrutiny. I felt a bit uneasy that I was as much "civilized" as I was. The dear man observed my few gold teeth, he looked at my Waterman fountain pen, and even the cloth covering encasing my Bible made him wonder at me. My use of tooth paste and soap in the morning also seemed extravagant to him. True, this was my first experience of being thus closely scrutinized, but it shows how primitive some of these people are and to what conditions we missionaries must adapt ourselves.

Our sleeping accommodations on these trips vary. Sometimes it is on the church benches that we sleep, possibly beside a beggar, and sometimes on a wagon in the stable.

We were able to travel to the next village by means of a little steamboat. It was funny enough. It stopped for every passenger that hailed it at any point. When this happens to be between stations, the passenger has to bargain as to his fare. The boat owner charges according to the appearance of the passenger. This was my first experience of the kind in Poland. The river is at places so narrow, and the zigzag turn so abrupt, that the poor man at the wheel is not able to guide his boat and it runs into the muddy shore. We were allowed to sing some hymns, and these were a testimony.

A few Jews came into the meeting in that village. The chief of the village is antagonistic to the believers here. Just as we were about to kneel for prayer, he shouted out an order that the meeting should disperse. He was told that he was acting illegally, and we continued our prayer.

Our hostess at this meeting-place was so illiterate that she could not even tell the time on the clock. What darkness! In her house there was such poverty and such lack of culture that even cooked meat was eaten without knife and fork, but with the fingers alone.

In this village evangelization itinerary we had with us a young brother named Nikita, who was

Group of White Russian Young People Who Walked Fifteen Miles to Attend Mr. Gitlin's Meeting

very zealous and daring for the Lord's cause. Coming to a village, he stops at the deacon's or priest's house, begs for a drink of water, and then begins a gospel conversation. Sometimes his real aim is discovered and if the folks are antagonistic he pays a high price for his daring.

We often wonder at the remarkable natural musical capacities of the Ukrainian people. In this congregation we came across two young sisters, who had learned to read in a self-taught way after their conversion. After hearing me sing a new hymn twice, they followed me well the third time, and the fourth time sang it independently, one of the sisters subconsciously arranging the alto part. Of course, this was all done without any notes.

We walked to the next point of preaching, this time a town. Here I was gladdened by receiving a letter from home. The Jews soon learned of my arrival and began coming to the meeting place. To insure order and prevent any possible hindrances, I attended to the various registrations—first at the community offices, next with the police, and finally with the chief of the town, the soltys. We had a fine meeting that night. Many Jews came into the meeting room, and many more stood outside the windows and listened in. After the meeting I went out for some fresh air. There I was met by a group of Jewish young people, who conversed with me for a while.

It took us practically all of the next forenoon to attend to the various registrations. For our noon meal we were invited to the home of the local lay preacher. The registrations and the meal took us through the town several times, which served as a sort of advertisement to the Jews of the presence of a Hebrew Christian preacher. When we came back to the meeting place, we found a few Jews walking around the house. Then they began to come, one after another, until some 150 or more filled the room to overflowing, many more standing outside the windows. We had no special permit for a meeting for the Jews, so I asked the Jews to tell me something, to which they replied that they wanted me to tell them something. Then I announced that we would have a public conversation. I took the lead in the conversation, which lasted for about an hour, and then we went on in brief exchanges on questions of interest along the lines of Gospel truth. I was pleasantly surprised to find here two Jews who could talk intelligently on the New Testament, having read it and one of them having even studied it. I omitted to state that early that morning the believers had come together for a devotional period, and we had had a precious time in the Lord.

In the evening we again had a crowded house. This being the eve of the Russian Day of Pentecost (which is in the Russian named "The Day of the Holy Trinity") I was led to give a study of the doctrine of the Trinity, as based on the Old Testament. The Jews present were interested in the theme, and after the meeting they asked some questions, such as, "If Jesus went willingly to the cross, why did He cry, My God, my God, why hast Thou forsaken me?"

We had to walk about two miles to the next village, from which a brother took us in his one-horse wagon to the next village. The road was sandy and uphill, so we took pity on the poor animal and walked most of the time. The 43 miles to the next station I made on a wagon, in the course of seven long, tiresome hours. In America I could have gone in less than one hour, with the absence of all the discomforts. On our way we picked up a woman and a young man who were walking to the county seat, having a case in the courts. In these districts there are constant disputes over soil ownership. On the way we were scared by a group of young men who came out quickly from the bushes along the road and measured us up with stern looks. The woman on the wagon began to utter prayers. We passed by unharmed. There are frequent robberies on this road. I had plenty of time to present the Gospel, both to my unbelieving driver and to our guests.

I was fortunate enough to get to the station some thirty minutes ahead of the train. It took me some time to brush off the thick layer of dust. How I longed for a refreshing bath! When I reached my destination, how happy I was for a chance to wash up and get into some fresh hay for a nap before the meeting, which began at 11.00 A. M. The evening meeting was announced to begin at 4.00 P. M., but it did not open until 6.00 P. M. Folks here do not possess watches and are not generally very particular as to time.

For our night rest we were taken into a nearby home. There was no chimney on the lamp, so it

could not be lit. The folks go to bed as soon as it becomes real dark, after a hard day of work, and rise again very early in the morning.

There are no woods in this vicinity, but the soil is rich. So, instead of using wood for fuel, they use straw—a strange sight in Poland.

Our next point was a town. There is no legal permit for a meeting there, but the believers meet privately in a little house almost out of town. Only selected ones were invited to the meeting. The Lord gave us a good time, and some of the visitors said they would come every day to such meetings. Some Jews were present. A young Zionistic Jew followed us to our lodging and conversed with us for a long time.

The hygienic conditions in the homes of the believers in the next village were very deplorable. The presbyter was led to give a talk along these lines at the evening service, and I followed with a similar message. Naturally enough, the people were quite a bit disturbed. Our lodging place that night, however, proved and justified the presbyter's remarks. There was no supper served to us. We were taken up into an attic, having to climb up a shaky ladder. We had to make our own bed upon old dusty hay, with no clean linen even of the rough native homemade type. The covering we received was old and unclean, so we preferred covering ourselves with our own coats. What a need there is in this land for trained pastors to attend to a ministry of teaching the Word of God to believers, and also to teach them the elements of decent Christian living along the lines of hygiene, sanitation, and intellectual development!

We were next bound for a German colony. We did not know the way, so we were very happy to recognize a group of Christians in a wagon on their way to the same destination. I took note on this journey that the Lord always repays us for every bit of inconvenience and unpleasantness. This meeting at the German colony was a big and pleasant surprise. We were greeted most heartily when we reached the farm yard nearest the chapel. We were surprised to find ever so many wagons and guests. Upon our entering the chapel, our surprise was still greater. There was an audience of some 300 people, all dressed up more or less as for a holiday, waiting for us to come in order to commence the meeting. A choir of some fifteen voices came from a distance of 35 kilometers. We later discovered that in connection with our coming a special feast had been announced.

The Lord blessed us abundantly, both morning and afternoon. It was my day of fasting. The joy of the Lord was certainly my strength that day. In the morning I preached in Polish. In the afternoon the believers preferred that I preach in German, which in reality was nothing else but a Germanized Yiddish. Four Jews came on foot from the neighboring town. After the afternoon service, they stayed for a long conversation. One of them is a teacher in the town. It was a spiritual pleasure to converse with earnest, truth-seeking souls.

We were well treated here in every way and enjoyed our stay. We were requested to pay them a visit again.

It rained during the night. The journey to the next point was tedious and tiresome. We had a good little morning meeting here, in a nice, clean room, and they hoped to have us stay over Sunday, but other plans had been made, and we were soon in the train on our way to the city. Getting into a train at such a time seems to me like a return to civilization. What a relief it was to get to the presbyter's house, get a real bath, enjoy a tasty meal, and, to top it out, get mail from home!

Sunday was a day of blessing. The afternoon message especially went home to the hearts of the people. It was a fresh message that I had gotten from the Lord in my quiet hours of the morning and afternoon.

Again a sleepless night, on the train and in stations waiting for changes of trains. Our evening meeting was in a village, which we reached by crossing the river Horyn on a float-boat. The passengers are obliged to operate this boat by pulling a wire-rope. At this village there was a large audience, including all the village Jews, I was told.

Next morning we had to walk to the nearby town to be registered with the authorities. The officials were unusually kind and gave me no trouble. On the contrary, they even agreed to register me "out" ahead of time, so as to save me the trip and the trouble. We went through the town, having some business to attend to. In a little store a number of Jews surrounded us and we had a lively conversation with them, led by a very

smart Talmudical young Jew who was evidently a rabbinical student. At our departure the young men shouted in unison, "We will all come to the meeting tonight."

How surprised I was, upon arriving at the prayer house at the hour for the meeting, to find the house overcrowded with people, including about 150 Jews! Taking into consideration that the meeting house is in a Gentile village, three kilometers away from the town, it showed that there was either very strong curiosity or very earnest seeking, to have so many of them walk this distance at night, passing a cemetery at that. The Lord blessed the messages in word and song, and He also energized me in giving His message from Romans 7: 24. The Jews stayed till midnight for private conversations.

I was asked to make my headquarters in the home of a couple who formerly were students at Radost. They certainly surrounded me with loving care. It was a delight to spirit, soul, and body to stay in their cozy little home and enjoy their hospitality.

As we were planning for our meetings, a brother came telling us that he was a messenger from a church some 15 kilometers away, where we were urgently invited to minister the Word of God. Our presbyter agreed, and so we set out on wagon for our new destination. The roads were either muddy or dusty. The district was full of swamps, and therefore full of mosquitoes. We thought of getting shelter in the house, but there we were attacked by a host of flies.

The people in this village were not very receptive to the Gospel. A number of worldly young people gathered around the windows of the meeting room, creating all kinds of disorder. The leader of the meeting was passive. I felt led to explain to the brethren that, while we should be ready to suffer for Christ's sake, yet to endure unnecessary annoyance that could be repressed was unwise and harmful to the Lord's cause. Hence, I went out to the crowd and told them in Polish that we begged them, in the name of law and order, to stop their disturbance or we would call the police. At first they became worse, but they soon subsided and I was able to preach under quiet conditions.

Our sleeping arrangements were very poor—old straw, little covering, with recurring thoughts of possible revenge on the part of the disturbers. I certainly praised God for a safe night, particularly when I learned that some of the disturbers were notorious characters.

Next evening we were back at our central meeting place, with some 300 Jews at the meeting and 150 or more Gentiles. We had a blessed time again. This time I spoke in Yiddish, only now and then changing into Russian. Some of the Jews were mistreated for attending this meeting, but nevertheless about 150 of them came again the following evening.

When my host took me to town for my mail the following morning, I was greeted by many Jews who now considered me an old friend. Several young people asked me for literature, not fearing to let me have their addresses for our mailing list. Returning home, we went for a swim—but the Lord had something more in store for us. Four Jewish young men, who had attended the meetings, came in a rowboat and invited me aboard. We had a friendly conversation about spiritual questions. We bathed for a while together, and then they took me on the boat as near as possible to my lodging place.

Immediately after dinner we got on wagons and started for the village R——, though we did not arrive there until after sunset. Our meeting began about 9:30, after the peasants were all through with their daily tasks, and I addressed myself chiefly to the Jews, though there were only thirty or forty present. An open discussion followed, and it made me happy to see the Jews taking my part.

We had a great baptismal service on Sunday morning. Prior to that, we had a meeting of the believers, in which fervent prayers went up to God for those who were being persecuted by opposing relatives. From this meeting we all went in a procession through the main street of the village, wending our steps toward the river. The choir sang beautifully. It so happened that the service in the Pravoslavny church had just been concluded, and the entire parish came out in an opposing procession, though informally. One devotee began to pray down curses upon us. I prayed that the Lord would be pleased to spare us from having a religious riot.

Suddenly an elderly woman ran out of a courtyard,and, elbowing her way through our group, got hold of one of our brethren, a candidate for baptism, dragging him out of our crowd and cursing and

beating him, shouting that she would not let her son be taken away by the Stundists. She was soon joined by the wife of our brother, who put in her share of yelling and beating. Our brother humbly yielded to them. Immediately the whole host of believers, some 150 or so, went on their knees, right then and there, crying to God for the persecuted and the persecutors. The policeman wanted to take our part, but he was told to let the persecutors alone, that God was permitting all this for some purpose. At the river side two similar cases took place. One brother was dragged away in his baptismal clothes. A sister was threatened and entreated by her mother, but she would not yield.

The Lord gave power to His servants to witness. There must have been about 1500 people on the shore, with fully a dozen boats cruising about. There were many Jews present. The Lord gave me a message from Jeremiah 13: 23 and Acts 8: 26–40 and from comments which I overheard when returning from the baptism, I gathered that the Lord had been effectually working at that baptismal service.

It was arranged that we go immediately back to the town and endeavor to make the evening train for Luniniec, for a visit with our brother Jaroszuk. As we passed through the town on our way to the railroad station, the young Jews and many of the Pravoslavny peasants and town folks bade us farewell, greeting us in a most friendly way. When we passed through the village M——, the young people gathered and sang us farewell hymns. We had prayer right there under the open sky, in the presence of many of the peasants. The dear young people cried as they bade us good-bye, but comforted themselves at the thought of our return for the Bible Courses which were being planned for the autumn.

Brother Jaroszuk met us at the station at Luniniec. We addressed the evening service in the local Baptist church. The wife of Brother Jaroszuk treated our company of seven people to a simple but tasty supper. We sat up until the early morn, the time of departure of our train, listening to our brother's story of his work, his problems, and his needs. He accompanied us to the train, and we parted company "till we meet again."

"THE EUROPEAN HARVEST FIELD brings me light and inspiration."

AMONG THE POMAKS IN BULGARIA

BY C. MARVAKOFF

(Translated from the German)

"LO, I am with you alway." The Lord Jesus gave this promise to His disciples and to all His servants, for He knows that His own are very much in need of His presence. I always feel that need, and have had blessed experience in my work because of the presence of Christ.

Concerning the work itself, we would say that these last two months have been preparation months for the worker himself, in order that he might be able to work more effectively. With this in view, we have the so-called "Summer Bible School" for all ministers and servants of God. That Bible Conference was held at Lamockov from July 21 to Aug. 3. We were refreshed in every way.

I am traveling from place to place, speaking to the people about the life we are living and the life of our Lord Jesus, which He laid down for us. The Lord is so blessing the work that I now have a friendly reception and attentive listeners, in spite of the hatred of the Orthodox priests, who are bitter against evangelical work. We have a number who are interested in the Word of God, at first only superficially, but I believe that later on their interest will become more deep. The great evangelical reformer of the German nation said, "Nothing is accomplished in our own might and strength. We soon would be defeated." The real Victor, who prevails and turns hearts to repentance, is Jesus Christ. We need to carry out His command, and that command is: "Go ye into all the world, and preach the Gospel to every creature." When we are willing to do that, the Lord is with us. I send hearty greetings to you all, with Acts 1: 8.

"We are so thankful to you and the others who do not forget us in material things. I do not write very often because I am very busy, and, to say the truth, I can not afford to pay postage. I am feeling weak physically, and the lack of sufficient means for my dear family affects my spirit, also. If I ever needed your prayers, I need them now. It really looks sad in our poor home. Next time I shall write you about my conversation with some Communists in a small town. My heartfelt greetings to you and the entire committee."

NAHUM SHUMAN (Poland).

Field Observations and Deputation Work

By Rev. George W. Hunter

AFTER two months (July and August) with no news from the several countries where the "Fellowship" has established workers, it was good to receive the September number of The European Harvest Field and to read again of the blessing of God on the efforts of our missionary friends. It was my privilege to meet many of these and to minister with them, during my visit to the four countries where I had the privilege of preaching the unsearchable riches of Christ during the summer of 1931. I have gone quite thoroughly over the September issue of The Harvest Field, looking again on the faces of some of the men with whom I worked during that time, and reading with keen interest of the way the God of the Bible is blessing their endeavors. At the same time, I have been longing and praying for the ability to make their work more fruitful by enlisting the great number of people it is my privilege to meet, in earnest prayer for the quick spreading of the Gospel throughout every one of the countries where workers of the "Fellowship" have opportunity to minister.

Rev. and Mrs. George W. Hunter

I have been back in America for about one year, since my three months' visit to Europe. After my return, I had the privilege of ministering in New England for some weeks during the fall of 1931, and then, after getting things in hand for the deputation work in the middle West, I spent some time in several of the cities as we journeyed west.

Mrs. Hunter and I have ministered in Cleveland, Toledo, Chicago and immediate vicinity, many times spending from six weeks to three months in aggressive deputation work, during which time we made many good friends for the work of the "American European Fellowship." It has also been my portion to visit St. Louis and Kansas City and Leavenworth, and all through that section I have been enabled, by the grace of God, to make many good friends for the cause and, after making them, to retain them, as such, for the great cause in Europe.

The dearth in finances during this past year has materially hindered the aggressive effort it was my purpose to pursue in all the middle West. In fact, my plans covered the territory between Chicago and the Pacific Coast, including Denver, Colorado, and the Texas section, where I have made a multitude of personal friends during the ten years I have been engaged in this European work. I have been waiting upon the Lord for some weeks for His direct leading concerning moves which will include, if plans carry, Arizona, Colorado, and, if time will permit, Oklahoma and Texas. Besides this, it has been on my heart to again visit St. Louis, Missouri, where Mrs. Hunter and I spent several weeks and where we made many friends for the cause. I have visited there several times, but it was the privilege of Mrs. Hunter and myself to work there together for some weeks during the year of 1929. We have been in constant touch with friends there and have expressions from several of them of interest in the visit to Europe and their desire to have a personal visit from me now that I have visited, for the first time, five of the European countries (although I had visited three of them in previous visits, in 1925 and again in 1927).

The rushing from place to place since my return from Europe has not permitted me to prepare anything for publication, and this article will of neces-

sity be curtailed because of the lack of space to give an adequate résumé of the 1931 European trip. I can only touch a bit here and there for this time. However, if any of my friends who have not received a copy of the little tract, "What If They Had Quit?" which I used after my return to give a short sketch of the trip of 1931, wishes one or more of these, if they will drop a line direct to me at 312 Ximeno Avenue, Long Beach, California, I will immediately send them one copy or more. I will give at this time, briefly, some of the things I discovered that have been an inspiration for some Bible expository messages on the prophetical aspect of conditions in all of Europe, in the light of the imminent coming of the Lord. The preparation for, and conducting of, Conferences along the above mentioned lines, have taken much of my time during the past year.

It has been said so many times that "Europe is in chaos" that most of the readers of THE HARVEST FIELD do not need an extended description of t is "chaos." I will just take such space as it is my privilege to use, to give you what, in my humble opinion, is the Biblical answer to the "chaos" which we read of in current literature and news press.

The prophecy of Ezekiel (chapters 38 and 39) gives a brief but comprehensive message from the heart of God concerning "Rosh" in the last days. Events are enumerated therein that tell us why the Eternal God was against "Rosh," "Magog," "Mesheck," and "Tubal." To the readers of this magazine, it is well known that "our God is a consuming fire," as well as "longsuffering" in His dealings with humanity. All of the territory once covered by the "Holy Russian Empire" has for centuries been considered by most church members as Christian, and, therefore, they have been content to allow these eccelesiastical organizations to pursue their work without giving much, if any, thought to the truth of the report. Therefore, the former Russian Empire has suffered under the heel of a paganistic religion, which has only a form of godliness. Icons, shrines, great crosses with the suffering Jesus painted thereon, have been the objects of worship, and, strange to relate, many of the good friends identified with the church life of our country have been led to believe that because the Russian people are honest in their desire to religiously acknowledge God and to respond to Him, somehow this desire will be taken as evidence that they are Christians.

My former relationship to one of these religious organizations, and my subsequent regeneration, whereby I was "born again" into the family of the Eternal God, and the long struggle I had for so many years before I had an intelligent knowledge of the plan of the Living God for His children, gave me the necessary insight into the predicament of the great mass of peasants of the former Russian Empire; and my three visits to the fields where our "Fellowship" has work, have demonstrated to me the truth of the old Gospel story, as the great multitudes of peasants, who stand for hours to listen to the expository messages from God's holy Book, testify to the fact that "the Gospel is the POWER of God unto deliverance, to every one that believeth." Religious people are everywhere, but the great majority of them are just following a *form* of godliness, not intelligently "denying the power thereof" but not knowing the power thereof. They are the objects of intense concern on the part of Mrs. Hunter and myself, for I have taught in my ministry throughout these years, the helplessness of any person to secure relationship with God by anything they may do, such as saying prayers, or practicing religious exercises, or pious ejaculations. This was part of my religious life for the first twenty-six years of my existence.

I wish to give just a brief word concerning this present condition, especially in Soviet Russia, which, in my estimation, has been the primary reason (humanly speaking) for the present horrible persecutions of the so-called churches. Under the Czars, the Greek Church was the state religion and, like every state church, they became a corrupt church. Their mode of propaganda was intolerance of any religious sect. Persecution was the order of the time for over one thousand years. Among the populace were several million Jews. These Jews were, doubtless, part of them, of former paganistic Russia under Vladimir, who, like Constantine, made the domain over which he ruled Christian, by compulsion. Thousands of heathen Russians were compelled to receive baptism, this rite making (so they were taught) Christians of all of them. The Jews either refused or were driven into the Russian church by the edict of the Czar then ruling. However, the Jew whose religious convictions refused to be given up, suffered at the hands of the reigning monarchs. For hundreds of years they were

persecuted by the governing powers of "Holy Russia."

The revulsion against this paganistic religious persecution was manifest, and ultimately the moment came when they were enabled to strike. This was the personnel of the present Soviet government, according to their own statistics. Of he present Communist party, only four per cent are Jews, but the report from their own literature, authenticated by organized movements for the discovery of conditions in the U. S. S. R., states that 85 per cent of the Commissars are Jews, and that, too, of the atheistic variety. Are these Jews of the Communist party striking at Christianity? NO! And the reason why they are *not* striking at Christianity is because they *never had* Christianity, during all the years of the reign of the former Czars. They did have religion, but religion and Christianity are as far apart as the poles. The people in the heart of Africa, among the tribes that for centuries have lived there, have religion, but they never had Christ until the Protestant missionary went there and proclaimed the unsearchable riches of Christ through the Gospel. Hence, the present persecution and the attempt to liquidate religion in Soviet Russia is striking at the ecclesiastical religious exercise that the people have been taught was Christianity.

This, God's permissible will endures. The present Communistic endeavor to drive this type of religious exercise from the U. S. S. R. may succeed, but God's time limit is not far removed from the present. While the Christian men and women who are seeking to give the old-fashioned Gospel to the great multitude of both Jews and Russians, are apparently being almost annihilated, especially inside of the U. S. S. R., when it is all known, it will be seen that the endeavor is not only a mighty attempt to drive Christianity out of Russia (the present atheistic government seeming to think it can be thus handled), but an effort on the part of these (who are for the most part atheistic Jews) to wipe off the face of the earth what they *saw* as Christianity, but which was, as mentioned before, nothing but paganized religious exercise.

Now for a closing word. Did the Eternal God order this present chaotic condition? Again let me emphasize the difference between the *direct* will of God and the *permissible* will of God. God has made covenants with Israel, and they have, by their rebellious attitude, either turned down the overtures of the God of Abraham, Isaac, and Jacob, or have ignored His loving appeals. God's covenants cannot be abrogated or wiped out, but they may be nullified temporarily by the actions of the very people to whom they were given. Bible history gives event after event where Israel was made to suffer at the hands of heathen nations around them. Judges alone gives 450 years of this history, whereby the nation of Israel apostatized seven times. In each period they found themselves in bondage to some of the nations round about them. They cried out to God in each instance, and God's mercy heard and delivered. With seven apostacies, seven captivities, and seven deliverances, they did not learn the lessons that Jehovah had to teach. It is, doubtless, another repetition of past history. To the rest of the inhabitants of the earth it looks like disaster, when, in the last analysis, it is God dealing with the nations that have persecuted His ancient people, Israel. In this present chaos, whereby not only the Russian Church is feeling the hatred of Satanic powers but it is extending to Orthodox Jews and Mohammedans, as well as to what the present heads of the U. S. S. R. call "sectarians," which constitute the great number of Protestant missionaries who are doing work, not inside of Soviet Russia but on the border of that great list of republics, thousands of both Jews and Gentiles are hearing and responding to the Bible's Christ and God.

What Believing Means

To believe in the Christ of the New Testament is life and peace and joy and power. To believe in Him is to have God for one's Father, and the Spirit for one's Comforter, the Church for one's fellowship, and all things for one's inheritance. Christ in His Person and work is the Good News, and it is of Him the Church is commissioned to witness.

—*Dr. W. Graham Scroggie.*

"I look upon The European Harvest Field as the bulletin from the front, and feel I cannot afford to miss first-hand information. I have told you before how much I value the other messages. I am never disappointed. God bless our staff at home and on the fields."

Ukrainia's Attitude Toward the Gospel

By Constantine P. Oleinick, M.A.

The following article concerning the Ukrainian people was submitted by Mr. Oleinick, now a student in Baylor University, Waco, Texas. Reared in the Ukraine, our brother has his people upon his heart. May our readers pray that he may be graciously led of God, against the time when it may be his blessed privilege to minister the Gospel to his people.

THE Russian Revolution has introduced the world to the nationalities which dwelt within the boundaries of the Czarist Empire. Among these are the Ukrainians. To an intelligent student of missions and foreign relationships, the term "Ukrainian" is not new. Gogol, called the first Russian and Ukrainian novelist, that great author of "Taras Bulba," the best of all Russian epics, was a son of Ukraine. The Cossacks, the heroes of the steppes, came into existence there on the banks of the Dnieper River. Kiev, the former capital of the country, is the cradle of All-Russian people. Ukraine is the home of the Russian folk-lore, the country of art, music and poetry. Today it is the most industrial republic of the Soviet Union, and the richest, with the most and greatest achievements of the "Five-Year Plan."

The Ukrainian people, often known as "Little Russians," or sometimes as "Ruthenians," are 40,000,000 in number. About 31,000,000 of them live in the Ukrainian Socialist Soviet Republic, which is a constituent republic of the Soviets. About 8,000,000 were taken through the conquest by Poland at the time of the Peace of Versailles and the Treaty of Brest-Litovsk. The rest are scattered all over Russia and elsewhere.

Ukrainia is the largest national unit in Europe, except Russia. Its national territory is equal to that of the former German Empire, and is located around the northern shore of the Black Sea. The people are pure Slavs. They have their own language, nearer to the Old Slavonic than any other, and their customs and traditions are quite different from either the Russian or the Polish.

Their history is rich and old. The first state was organized in 860 A.D., and maintained its power in spite of the Moscovite and Sousdal invasions from the north and the Mongolian invasions from the east and south, until finally it was subdued by Poland and Lithuania (1340). Because of oppression on the part of the Polish landlords and nobility, people by hundreds and thousands fled down south and organized themselves into the Cossacks, in the 15th century. They rose up in arms against their enemies, the Poles, and were united with the Russians as allies. But Russia, having become strong, did not treat Ukrainia as an equal but as a slave. The Ukrainian language was forbidden to be used in writing—Gogol and many other writers had to write in Russian. Those who did not obey this command were punished. The people, as well as everything pertaining to them, were known under one name—Russian. The Revolution, however, changed things. In 1917, Ukraine was proclaimed a republic, and afterwards became a member of the Union of the Socialist Soviet Republics, as one of the seven constituent republics.

Their history, as that of Russia, was divided into three eras—Pagan, Holy, and Godless. Before the country became nominally Christian, the inhabitants of it were worshiping the manifestations of nature, such as sun, moon, stars, water, and so on. Every force of nature had a separate god. In 988 A.D., Prince Vladimir the Great commanded his subjects to be baptized into the new faith, the Greek interpretation of Christianity. When the wholesale baptism in the Dnieper River was performed and the people came out of the water, they showed no evidence of Christian life. They were just as heathen as before. The Orthodox Church was busy converting people to herself, but it was a hard job. Instead of making the country Christian, the church became heathen. She sanctioned the old beliefs and ceremonies. Even today, the Ukrainian and Russian people keep festivals of the old mythological deities. They believe in gods of the house,

hold, forests, fields, water, and so forth. To say it briefly, the Russian Orthodox Church, with its immoral and uneducated priesthood, was nothing but a semi-Christian and hierarchical organization, dead in spirit and mind. It was much more heathen than Christian. Both Russians and Ukrainians walked in darkness, ignorance, and superstition. This accounts for the overthrow of the State Church by the present government.

The Ukrainians, having their national pride, resented anything which was connected in any way with Russia. The church and the priests were not looked upon as friends, but as the Czarist messengers. The people, therefore, sought religious experience, not in Orthodoxy but in some other form of religion. They found it in the Protestant Church through the German Protestants, called Shtundas, and Baptists. After the Reformation, Ukraine became the home of Russian Protestantism. From there, it grew and multiplied all over Russia. The Czar was determined not to let them spread, but the more he oppressed them by exile and imprisonment, the more they grew.

The Ukrainian people did not have their national church, and that is one of the reasons why the Gospel of Jesus finds a rich soil there. Enmity toward the Russian imperialism created enmity toward the Russian Church. So it is with those who are under Poland. About four and a half million of them are Uniats, subjects of the Pope. The unfriendliness toward the Poles, their Catholic rulers, formed a hatred toward Catholicism. Truly the Ukrainians are like sheep without a shepherd. They have no church which they can follow, but the Protestant church is the one which did not create a negative attitude in them. The people find their only salvation in it.

Religiously, the Ukrainians are the hungriest of people. Their religious soul can not find its equal anywhere in the world. The present movement of atheism has but little success in that country. They are mystical in thinking, seekers of the unknown, even in science, and they are artists. How can a mystic, a scientist, and an artist be an atheist? It is true that the greatest stress in the Soviet is put on economic interpretation of life, but the Ukrainian knows that "man does not live by bread alone." With these historical and psychological facts in mind, one may expect that the Ukrainians are experiencing a great spiritual revival. So they are. They are God-seekers. They look everywhere for happiness, but finally find it in Jesus and His Gospel.

We may truly state that the Soviets have had more converts to Christianity during these fifteen years of oppression of religion, than the rest of the world put together, and the greatest number of them are in the Ukraine. This is the miracle of modern missions, unlike any age except the days of the Apostles. They have no employed preachers, no sent missionaries (for no one can come from abroad), and even native preachers can not move from place to place, preaching. But every Christian feels that he is his "brother's keeper." Furthermore, they take the Gospel of Christ and interpret it through life—they make it more social than any other type. They take it as life, a reality, live it, having "things in common," as did the first Christians. The Bible is treasured very highly. No copies of it can come from the outside, nor can it be printed within.

The number of believers in Ukraine has been increased to millions. The Soviet Union has several millions of Christians! What an increase from a few thousand! They are known as Baptists, Evangelicals, and Molokans. Some do not know what they are, but all resemble Baptists in their general interpretation of the Bible and in the government of the church. They do not, however, make such a separation between denominations as does the West. There is also a great revival among the Jews in Ukraine.

The Russian Orthodox Church, the Jewish Synagogue, and the Mohammedan Mosque have been pulled down and crushed under the feet of the Communists, but on the top of that ruin of destroyed religious organizations, a new organism, a new church, is being resurrected, modeled after that of the apostles and their followers.

Our Sure Inheritance

Once in Christ by a living faith, the whole fullness of God is yours. Your feelings are nothing; ceremonies, and notions, and creeds, and ordinances, and formal participation in worship, are all *nothing without Christ;* but with trust in Him, there is not any height of glory and honor in the whole universe to which a creature can attain, to which you may not ascend.

—*Dr. Robt. Boyd.*

Suggestions for Monthly Day of Prayer

By Margaret M. Griffith

FOR the help of our readers who have a burden of prayer for revival, we make a few suggestions. We have on hand a practical and most instructive leaflet written by Pastor O. R. Palmer, of Berachah Church, Philadelphia, which gives suggestions on prayer. Mrs. Nancy Allen has given us 1,000 books on prayer which are being used most blessedly far and wide in prayer groups.

There are no rules which can be laid down. In this work of prayer, the Holy Spirit must be given the leadership. However, we are happy to relate what God has done and how He is leading us.

In beginning a monthly day of prayer for a part of Philadelphia, we were first led to several women whose hearts God had prepared and touched. I Samuel 10: 26. We met for prayer to get the mind of the Lord as to how to proceed. With Him directing, we undertook a day of prayer. Entering into His plan and purpose, we were sure of His blessing and support. It is quite a different matter to make a plan of your own and ask Him to bless it. Has this not been the cause of much failure?

The program for the monthly days of prayer in general is as follows:

10–11—Prayer for Leaders in the Body of Christ
11–12—Prayer for the Lay Members of the Body of Christ
12–1—Praise and Testimony
1–2—Prayer for the Jews of the World
2–3—Prayer for the Western World
3–4—Prayer for the Eastern World

The object of these days of prayer is revival in the body of Christ, which it is our conviction can be brought about most speedily by multiplied cottage meetings throughout the month, the establishing of the family altar, and the study of the Word of God. When the body of Christ, His church, is right with God and man, out from sin, self, the world, and Satanic power, then many of the unsaved among Jews and Gentiles will find Christ. In Luke 9: 31, we remember Christ spoke of his "decease" which he should "accomplish" at Jerusalem. That word "decease" means "exodus." He accomplished an exodus from sin, the world, self, and Satan for all who believe in Him. He went out from it all through death for us. It is a complete work. Are we out in this finished work with Him? If so, we are in the place to pray the members of the body of Christ into this same place. What a glorious privilege it is to enter into fellowship in prayer with our great Intercessor for the church He bought with His precious Blood and for all who will come into it even yet! Are you willing to lose this great privilege?

We make a few suggestions for the day of prayer. It is well to have a God-chosen leader take the ten-minute period at the beginning of each hour to give Scripture on the subject for prayer and direct the prayer into definite channels. Pray often, rather than too long. Liberty should be given to the Holy Spirit as the great intercessor. Pray for all the will of God, believe for it, and live daily in an attitude of expectancy that He will answer. The day of prayer is open to the Christian women of all churches.

From the monthly day of prayer in Atlanta, we have this report: "We had a fine meeting, but expect more the next time, when we shall announce the service over the radio. We decided to devote the last two hours to the work of the American European Fellowship and to a report of the situation in Russia. The people are earnest and we feel we must be informed. I had the last hour and spoke briefly on the northern alliance, as prophesied in Ezekiel 38 and 39, and then read sections from the Harvest Field giving requests for which we prayed."

From a hospital we have this word: "Four of us nurses have formed a Secret Service Band. We slip away after lunch and spend thirty minutes in prayer. No one knows about it—we just quietly are not to be found."

From the Cincinnati day of prayer comes this word: "We had a wonderful time. There was a spirit of deep concern throughout the meeting. We spent much time praying. The praise service was very good, and we had a real unburdening of our hearts, which did away with all stiffness and aloofness. Mr. Day came down and told of his visit to Poland and Europe. We hope to have him speak to our Virginia Asher Council later."

May we ask all readers of the magazine who have

prayer groups to use the requests in the magazine. Report to us frequently. We long to see many more prayer groups started. Do not wait—begin one now!

Many Baptisms in Poland

By John Gordiuk

YOUR kind letters I received safely. Thank you from the bottom of my heart for "your work of faith and labor of love." May the Lord bless you abundantly and reward you in His glory.

Praise the Lord for His care for His children. Indeed, our Father knows what things we have need of before we ask Him. Through the world depression, the Lord wants to teach us to say with Job: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." And with the apostle Paul: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Some people say, "Can God furnish a table in the wilderness?" "Yes," says the faithful child of God, "He prepares a table before me in the presence of my enemies." "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." (Psa. 25: 10.)

Glory be to God, His church is growing! On June 9, we had a baptismal service in our own church, when eleven persons were baptized. On July 10, nine more were baptized in another church. During this present month, I visited several places, where we had blessed meetings every night. In one place, five persons were baptized, and in another place there were ten. Many unbelievers looked on and heard the Gospel message on these solemn occasions. "Not unto us, O Lord, not unto us, but unto Thy Name give glory." He alone gives us victory over the powers of darkness. Never before have I been so conscious of needing His mighty power to preserve from the powers of evil around on every hand. But "He is able" to keep us from falling and to present us faultless before the presence of His glory with exceeding joy.

Brother Gitlin visited us August 31-September 8, in company with another Jewish brother. We had real joy in fellowship with them, and nine very blessed meetings—seven in our church hall and two in other places. On Saturday night the hall was filled with Jewish people, who listened with great interest to our Brother Gitlin's message in Jewish on "National Sin."

God willing, there will be another baptism in our church September 27th. Today we shall have examination of those who want to enter into holy covenant with the Lord by baptism. If the Lord tarry, we want to have three days' convention of God's children in our district, October 14–16.

In Poland, things are very bad, as elsewhere. Many people are out of work and there is much sorrow and distress everywhere. In many places, the new crop in the fields was destroyed almost entirely by hail. (Four window panes in our Prayer Hall were broken by it.) Two weeks before the harvest of wheat, it was smitten with blight. Truly, through all these things God speaks to His people. Blessed are those who hear His voice! Job 33: 14, 29. His presence is the happiest thing we have here. When He seems to hide his face, we are troubled, and we find that we can do without anything else except our Lord.

Things are going forward very rapidly. We are waiting for the coming of our dear Lord Jesus and hope to see Him soon. Then we shall have a most joyous and happy time, for "we shall be like Him." "Even so, come, Lord Jesus."

I ask you to pray for the Lord's work here. There are millions of souls who know something about Christ, but who do not know what He did for them.

The Coming of the Lord

The Second Advent is the Christian's hope, and should be our constant inspiration. The assurance that our Lord will come again should nerve us for the fight, and steady us for our task. It should cheer us in lonely hours, and move us to fresh effort when we are inclined to despair. Even now we may catch a glimpse of "the flaming of His Advent feet," but, "What will it be when the King comes?"

—*Dr. W. Graham Scroggie.*

Prayer is the power by which that comes to pass which would not otherwise take place.

—*A. Murray.*

A Gospel Trip on Bicycles

By Charles Lukesh

"OCCUPY till I come" (Luke 19: 13). It is our desire to be faithful servants, working as those who look continually for His return. It brings a burden of prayer when one sees how sad the condition of the world is today, and even more so, that people are unwilling to be drawn, through the hardships, to the Saviour of their souls. Many run after the Lord for loaves and fishes, but when he speaks to the heart and asks them to leave sin, the answer is, "This is an hard saying; who can hear it?" There is plenty of religion here of the variety that leaves the soul in peace to enjoy the dance, liquor, tobacco, etc. Our cry is that the Holy Spirit may awaken these religious people to see their lost condition.

Mr. and Mrs. Charles Lukesh

Our services are both in Czech and German. We publish monthly 20,000 tracts, besides the bi-monthly of 3,000. Of these, we distribute 10,000 on the weekly markets, while 5,000 tracts go monthly by mail all over the land and even abroad, besides the 3,000 bi-monthly, which is mailed to post-office officials and school teachers. On our weekly trips to the country, we give out further tracts. We ask special prayer for this work, that the work may be continued and the seed sown.

One day, being out on our bicycles on a Gospel trip, we visited a family where we had been privileged six weeks ago to take the Gospel for the first time. They were then quite willing to listen, but, after our leaving, they objected specially to one point, namely, that we do not pray to the Virgin Mary. Upon this our second visit, all the questions centered around that thought, which is so deeply impressed upon the minds of the Romanists. They could not but acquiesce, however, when presented the view and plan of the Eternal God vs. the babe in Mary's arms, His works proving and the Apostle's Creed confirming His divinity vs. the human position of Mary. It is a sad result of the Roman teaching that it hardens the mind to the best proven truths. We, therefore, plead for the convicting power of the Holy Spirit.

We then went on through more villages, even speaking to souls along the way—and having tire trouble, in the bargain. At dusk, we reached the farthest point of our day's journey. The weather having been very warm, we were glad to get a little rest and refreshment before starting on the homeward run. Here we visited with a blacksmith's family. The blacksmith himself was not at home when we arrived, but the daughter recognized us and we were invited into the house and served with milk and cake. These people have been getting our tracts for about three years, but, being satisfied with their own religion, they have not thus far been open to let the Lord speak to their hearts about real salvation. We spoke first to the wife, and then to the husband on his return, but it is appalling to see how even those who are willing to listen are quite satisfied with their self-righteousness. This man seems interested only in knowing how to be safe financially in the present crisis. Pray that they may see the lost condition of their souls.

We left the village at nine P. M., reaching home at one A. M., having made one hundred kilometers since six o'clock in the morning. We were rather tired, to be sure, but glad that we could spread the Gospel. On our way home, we still passed out some tracts to the passers-by, and at one place were privileged to witness to some young people, who were taking a moonlight walk along the road, speaking with them for about three-quarters of an hour.

One young lady in the crowd had evidently been in the public teacher training school in our town, for she strongly urged the others not to accept our tracts, the students at that institution having been forbidden to read them by the Dominican Friar who gives instruction there. After some parley, however, even she was persuaded to read some

special numbers in order to convince herself why they forbade the reading of them.

One young man in the group, who attended a Protestant church, fought against the assurance of salvation, which his church teaches as preposterous. To the quotation of John 5: 24, he intimated that a person might then do as he pleased, but he was not willing to see the force of "keeping my words," and the parting quotation of I John 5: 9–14 fully silenced him.

It takes grace and strength to stand for hours on the street corner, in all kinds of weather, or to go as far as 75 miles on bicycles, giving out tracts at each house as we pass through the villages. Mrs. Lukesh especially is taxed beyond her strength, and a car (with the necessary gasoline) would help us greatly in sowing the seed until it pleases the Lord to send us a real Holy Ghost revival. We have consecrated our all, not sparing ourselves, and we look now to those who love the kingdom of our Lord to come to our help by upholding us in prayer and enabling us to continue to sow the seed. We praise the Lord for you, the praying force who are backing up the work here, and ask the Lord to bless, strengthen, and supply your needs according to His riches in glory by Christ Jesus.

You are invited to praise God with us for the baby girl that His grace has given us on this day of October 7, 1932

Christine Maria

The happy parents,
Fred and Martha Stettler,
nee Schauble
Nawrot 36, Lodz, Poland

"Who are those with thee? . . . The children which God hath graciously given thy servant."
(Gen. 33 : 5)

JEWISH EVANGELIZATION

A friend is interested in the evangelizing of the Jews of Columbus, Ohio, and desires to get in touch with any persons who would join him in prayer and effort to this end. If interested, write Rev. F. A. McGaw, 1781 Shaw Avenue, Akron, Ohio.

RECENT WORD FROM MRS. KENNEDY

"So glad Rev. and Mrs. Jacques are really coming and evidently are sailing on the 12th, according to previous announcement. How nice it will be for you to have a farewell meeting for them! We also here in Kortcha will have that meeting in mind on the 11th. Today I put Mr. Jacques' name on the blackboard so that the children would learn how to write and pronounce his name correctly. I am hoping that we shall have definite word about Mr. Jacques' steamer (its name) and his route, so that we may know when to expect him here. Am still in a whirl from beginning school, etc., but hope in a few days to systematize my work. This week the boys and girls are getting ready to celebrate the king's birthday on the 8th. We are keeping up the regular Sunday and mid-week services. There is an excellent spirit. We are praying for you and believe that God will guide you as you try to present the needs of this work."

FLOOD SCENE IN HARBIN

Perilous Times

Harbin, China,
September 18, 1932.

DEAR BROTHER HOGG:

First of all, I want to thank you for the help sent me, by God's mercy, in these very difficult times. I was not able to answer you more promptly because of the flood, which closed our post office and cut us off from the outside world. You have probably heard about it. Never in the history of the city has there been such a disaster. All parts of the city near to the river were deluged. The streets are full of refugees, with their children and cattle.

Personally, I located with my family and belongings in the home of our Brother S. Lipen. He sheltered another family, also. This is the second month that I am enjoying our brother's hospitality. Thus far I have not been able to return to my home, where the water is standing up to the level of the windows. It is now slowly receding. The picture of destruction is terrible. Chinese towns and villages have been wiped completely off the face of the earth. There have been thousands and thousands of victims. Houses and furniture are floating on the river, while many have collapsed. In one case, a four-story house fell down and the people in it perished. Many are living on the roofs of their homes. The poor people, especially, are suffering greatly. In addition to the flood, cholera broke out.

Life, in general, is very restless. Every day robberies and murders are committed, and people are kidnapped or killed. Railroad trains are attacked and derailed and there are hundreds of victims. The city is surrounded by barbed wire. War is expected any day.

The Lord is long suffering and very merciful. His wrath is being poured out upon the lawless, and Scripture is being fulfilled. We shall soon stand before God, and we must be ready to meet Him. There is no fear of death for God's children—it will only be passing from this life to eternal life. Praise His name! Pray for us, that we may have courage to bear up to the end, during these hard times of our earthly pilgrimage, and eventually receive the crown of life. We greet all of you heartily.

Your humble brother in the Lord,

S. P. BADANTSEFF.

Report of Workers in Roumania

By Mrs. Richard W. Hill

BROTHER COSTI reports from his village the interesting story of the conversion of two Hungarians. One of them was a man who had heard the gospel message in Russia, during the days of the war. He had never quite forgotten, yet he could not clearly remember much of what he had heard. Some months ago, a friend said to him, "Do you know that over in the Roumanian part of our village there is a man called Costi, who has become a lunatic? He reads a strange book, has left his church, and every few days he holds some kind of a meeting in his house." The man to whom this was addressed, replied, "I should like to go over and see for myself who this man Costi is, and what he does." The men agreed to go together, and some days later appeared on a certain evening at Brother Costi's house to inquire about the strange book.

Brother Costi was only too glad to explain all about the strange book. To the one man, it was the old story he had heard over in Russia fourteen years before; to the other, it was "Good News" heard for the first time. Both men showed great interest and, after the first call at our brother's house, came regularly to all the meetings. The Holy Spirit was working, and a few weeks ago both men openly confessed Christ and asked for baptism.

It did not require much time for this news to reach the Hungarian part of the village and, as one man, they were up in arms against their fellow countrymen. Persecutions followed thick and fast, but the two "babes in Christ," with their trust in God, went happily on their way. This only made the Hungarians more angry than ever, and it was decided to murder the man who had been in Russia, for he surely was to blame for this strange, new faith. The plans were well laid. Three men came to our brother's house one night about 11 o'clock. Immediately a rain of stones began to fall against the house, with cries of "Now we have you! Now we have you!" Imagine the state of the poor wife and children. Our brother went on his knees and said, "God, save us if it be Thy will." Just then the wife gently laid her hand on her husband's head, saying, "Listen!" He listened. Yes, there was something wrong! Suddenly a heart-rending cry broke on the husband's listening ear, and he groaned, "Oh, it will die! What shall I do? My horse, my horse! It is my all, my all!" Our brother, realizing that somebody's horse was ill, opened the door and went out. There stood the would-be murderer, knife in hand, and at his feet, in terrible pain, lay the the beautiful horse that his servant had just brought to him. Our brother, who has a wonderful knowledge of diseases of horses, went up to the owner and said, "I can help your horse if you will give me a sharp knife at once." He was handed the knife which had been intended for his own death, and quickly and gently operated on the horse, which was soon on its feet. Giving instructions for further treatment, our brother turned to go, but his enemy stopped him. "John, you cured my horse! How could you do it?" "No, friend," replied John, "I did not cure your horse. You are able to do things; I am unable to do anything. Friend, God cured your horse." Whereupon the enemy, now a friend, held out his hand, saying, "Thank you, John. Go in peace." And John has walked in peace ever since.

Brother Hamaliuc is much in evidence in the courts these days. Even there he finds opportunity to witness for Christ.

Brother Lukas Badziak is still busy among the Catholics. He continues his labor of love faithfully, day in and day out. It is not easy, but, being red-headed, Brother Lukas does not mind having the door shut in his face. He sticks a tract under the door and goes back the next day. With his poor stumps, instead of hands, he gives out hundreds of tracts and sells many, many Bibles and New Testaments. (He had both hands cut off in a railroad accident about fifteen years ago.) Pray for him.

Brother Andrusiac looks like a village "peddler" when he goes on some of his trips, and often he is taken for one. Folks like to see what the "pack" contains. On his last trip he met a man, as he was cutting across fields from one village to another, who hailed him with, "What do you have that's new?" Our village "peddler" replied, "My friend, I have

something new that never grows old." "Let's see it," said the man. "I'll buy it, for all my things get old much too soon." Brother Andrusiac invited the man to sit down with him in the field so that he could tell him all about the old, old story of the love of God, yet new to him who had never heard, and praise God, it's always new! After an hour's talk and a bit of reading and prayer, the man said to Brother Andrusiac, "If this is true, will you not come to the village of F——? It's a long way from here, but won't you come and tell me and my friends more about this?" Brother Andrusiac came on Saturday to tell me and to get a good supply of tracts and Testaments. He went away, with his pack loaded down, to tramp thirty miles to this village, where, as far as we know, the gospel message had never before been carried.

Brother Neumohr is busy breaking new ground. God has led him out into fields beyond. He was in three times last week for more tracts. It is almost impossible to keep him supplied. Praise the Lord!

Sister Maria Goroholinski (this name in English means "canned peas") is busy as usual with the music, both in the meetings here and in extra or special meetings in some of the larger villages. She helps in the Sunday School, and also frequently accompanies me on visits to the sick.

Brother Schipor is faithfully visiting the Roumanian villages, and reports that everywhere souls are turning to the Lord. In one village, where his wife knew an old friend of her girlhood days, they went with tracts and the message about two years ago. The friend accepted Christ and told others about her newfound joy. Three weeks ago Brother Schipor went out and helped to baptize fifteen. Now regular meetings are being held and the workers take turns in going out to preach.

Brother Neamtu reports a wedding in the Veresti assembly this past month. Five hundred curious folks came together to see two believers made man and wife. Brother Neamtu says there was no house large enough in Veresti for such a crowd, so a large hay barn was made ready. Brother Neamtu is a good preacher and loses no opportunity; he can hold his audience spellbound for two hours with perfect ease. This he did at the wedding, and when the young folks were pronounced man and wife, half the curious crowd were in tears. One old man, who has been a "church singer" for twenty-five years, was crying like a child. When Mrs. Neamtu asked him why he was crying so, he said, "I have been singing for the devil long enough—it's time I cried unto God now. Do show me the way to get this peace your husband has been telling about." He went away, knowing that his sins were under the Blood, and peace was in his heart. The Greek Church had lost a singer.

"I was sick in bed for more than a month, but praise the Lord, He raised me from my bed and I am slowly recovering and am back at my work. I have visited 71 families, made two visits to the Hospital, and visted two sick people. Sixteen meetings were held and I walked 168 kilometers. I held conversations with Jews on Daniel 9: 25, 26. As a result, a Jewish woman expressed her desire to read the New Testament. Many tracts and magazines have been distributed."

K. Jaroszuk (Poland).

I AM LISTENING FOR THE COMING OF HIS FEET

I am listening for the Coming of His Feet,
For His cry will be most wonderfully sweet,
That shall call us from the graveyard and the street.

I am listening for the Coming of His Feet,
For my garments His own Righteousness pure and meet;
At his Marriage Supper I shall have a seat.

I am listening for the Coming of His Feet;
Sin and Sorrow then have gnashing of the teeth,
Satan and evil forever in defeat.

I am listening for the Coming of His Feet,
For my spirit with great earnestness would greet,
Fain my Saviour and my King and Lord to meet.

I am waiting for the Coming of His Feet;
I am praying that His footsteps be all fleet,
Then His glory of Redemption be complete!

—*Selected.*

Sight Restored

By O. Polamarchuk

In our January, 1932, issue, we gave an article entitled "A Cry in the Dark," in which Mr. Polamarchuk gave his testimony. A number of friends were led to give for our brother's expenses for treatment to his eyes. We rejoice that our Lord has graciously answered prayer in the restoration of his sight.

"IN EVERYTHING give thanks: for this is the will of God in Christ Jesus concerning you." (I Thess. 5: 18.)

I heartily thank my Lord for His care for me through His children. I believe that He will not forsake me in the future. I was greatly touched by the readiness of the unknown sister who offered me a Braille Bible. Praise God, I have no need of it. I am very thankful to all the donors who, in the name of the Lord, rendered great help unto me. In nine months of treatment, the Lord restored my sight so that I am able to read and write—large letters.

Now as to my experiences. I received my treatment in the city of Lwow, at which place I arrived October 19, 1931. After some difficulties, I was received into the hospital. I was persecuted there by the Roman Catholic sisters, the nurses, who forbade me to bear witness about the love of God. But "who shall separate us from the love of Christ?" Some of the patients also mistreated me, calling me a heretic and a renegade. They threatened that they would petition the hospital management to refuse me treatment, but, in answer to prayer, God overruled all of this.

O. Polamarchuk

There were all kinds of patients there, and some of them heard the Gospel message for the first time in their lives. Some of these gladly listened and expressed a desire to be saved. I could see that the Lord, in sending me here, had also in view my witnessing to these doubly-blinded people. On Sunday and Thursday, the hospital was open for two hours to visitors. Some of the believers visited me, supplying me with literature in different languages, which I in turn passed on to the patients. After I had been in the hospital for ten days, the male nurse asked me to help him in his work, which I gladly did. This enabled me to witness for Christ even more boldly. I greatly missed our meetings for worship. How thankful to God every Christian ought to be who is physically able to attend the house of God!

The hospital charge was about 70 cents (American) per day. Being unable to pay any longer, I had to leave the hospital after 63 days of stay there. Upon leaving the hospital, I continued to take the gratis treatment there. The cost of living was high in the city, so I was obliged to move to a nearby village. I had to walk ten miles daily in order to go to the hospital for the treatments.

In this village, Gribowiczi, the Lord had sowed the seed in 1924. Now there are in that village about forty believers and inquirers. I was given a hearty welcome and was kindly treated by these Christians. I did not go for treatment on Sunday, but ministered the Word of God instead. Some one would read the Scripture for me and I would give the message. On my way to and from the city, I distributed tracts and spoke to individuals, as the Lord opened the way. After some four months of visiting the hospital, my sight was restored to me.

I then learned about a good eye specialist. At that time, Brother George Nazaruk gave me the kind gift you had sent. I took some treatment from this specialist and my sight improved still more.

When my means were altogether exhausted, I re-

turned to my home village. The believers here had been praying for me and awaiting my return. I had left them blind, but I returned with a degree of sight. This called forth much thanksgiving on their part.

Through this trouble with my eyes, the Lord led me to dedicate my life to His work. I am going among the villages now with Brother Nazaruk. I myself read the Word of God to the people, and also distribute spiritual literature. The physician told me I must abstain from physical exertion on account of my eyes. Yet how can I? But I must! I trust my Lord that He will not forsake me. He that enabled me to have my sight restored will also provide for my daily bread and for some needed clothing. I still have a debt of some $40.00 to the hospital, which I pray God to enable me to settle.

I am very thankful for the help I received, and ask the Lord to reward my donors. I send my greeting to the sister whose son reads the Braille Bible. I greet the brother in Colorado who was blind for twelve years. I thank him for his letter of cheer and comfort.

CHURCH AT PLOSK, POLAND

Nazaruk's Report

I made a few long trips this summer. I visited our region convention in Brest, where Brother Neprash spoke, and then went with him to Galicia to visit the Ukrainian region convention in the city Rawa Ruska. From this convention we went to the city of Lwow, where Brother Neprash conducted a Bible Course. This trip was filled with blessing, for which I am very thankful to my Lord. I tried to serve my Lord everywhere, in preaching and testimony and selling of books.

In the latter part of June we had our region baptismal service. God gave us twenty souls this years, six from Ozenin and the rest from my native village, Plosk. I am sending a photograph which will show you the crowd we had at Plosk when Brother Neprash visited us. You can see the nice building which I erected, by God's help, in my native village, Plosk, before I moved to Ozenin. It is not always easy to work in one's native village, but in the presence of Brother Neprash, the brethren from Plosk said, "Let us work as one church with Ozenin and Brother Nazaruk," and Brother Neprash had me shake hands with one of the elders of this church, in the presence of the congregation.

We are having a good time now with Brother Gitlin, who is with us for two weeks. Many Jews

have been hearing the Gospel of Jesus Christ in the city of Ostrog and in our villages. God's blessing has been upon this second visit of Brother Gitlin. Very many have been touched by his preaching, both among our people and the Jews.

I want to thank you from the bottom of my heart for the allowances received for Brother Polamarchuk and myself. This brother is very thankful for the greatly needed help which you sent him. He is out from Lwow now, having medicine with which he can treat his eyes without going to the hospital. He sees far better than he saw before, and he is helping me in my work. He wants to write a letter of appreciation to all those who have helped him in having his eyes treated.

JEWISH CHILDREN RESPOND TO GOSPEL TEACHING

Radosc, Poland,
September 16, 1932.

DEAR FRIENDS:

"Praise God from whom all blessings flow."

In my last letter to you, dear ones, I mentioned the sad fact of the lack of means hindering our doing the usual "Fresh Air" work. This was in July, when we should have been in the midst of our summer work. The Lord saw fit to prove me for the remainder of that month. My heart was heavy, but I received comfort from the thought that perhaps the Lord would have me take it a bit more comfortably after the shock of our sister Grace Mott's homegoing and all that this sad and sudden happening brought to bear upon me.

During the month of July, we were enabled to bring out only a very few guests. In August, however, the Lord made a real work possible. It was wonderful! We so praise God for the blessed opportunity of ministering to more than fifty boys, girls, mothers, and young women. Most of them were taken care of during this one month. But even now we have four young ladies and three children with us—the grown-ups for a period of two weeks, and the children indefinitely. Praise the Lord! We are deeply grateful, dear ones, for your prayers and gifts, which have made this work possible. God surely hears and answers prayer!

The Lord has also heard prayer for the hall in Warsaw and has enabled us to pay the rent up to the present time, as well as the taxes and bills for the electricity. But we are looking to Him, as much as ever, for the future of this place in which my co-worker was slain. The meetings for children and grown-ups were carried on regularly every Saturday during the summer months, except once, when the duties of our "Fresh Air" work claimed our ministry. At this time we are encouraged by the numbers coming out again. God is blessing! Praise His Name! But we do stand in need of your prayers and interest, dear friends, for it is not easy to stand against the odds. However, we are learning more and more the almightiness of our great God.

Some blessed results are visible. Many, in whose hearts the Word had been effective and the Spirit had been working, were led to take their stand and come forward when the invitation was given after a precious message by our American visitor, Mr. L. R. Day, in the Warsaw Hall not long ago. We rejoiced to see boys and girls, mothers and young women, take the stand. Some who had professed before and who had not lived up to the standard, came forward again. May it continue to mean victory for these poor ones whose surroundings are of such little influence and encouragement to go on in their Christian lives! Please pray for them.

The children, whom we are led to give a home in our midst, are doing splendidly and are letting the Word of God dwell in them richly. But one of our dear girls, who was with us nearly a year and is a real believer, is going through a severe trial and persecutions in her home, her widowed mother having married an Orthodox man in order to meet the necessities of daily bread for herself and children. Bethel, as our home is called, could be a real home for more Jewish children. Will you not pray with me for His will and enabling?

Thank you, dear ones, for your cooperation and encouragement. According to His Word, the Lord will not forget your work and labor of love.

Yours in His love,

JEAN RHODE.

If you have faith in Jesus, then you are a new creature; if a new creature, then you are a son of God; if a son of God, then you are "an heir of God, and a joint heir with Christ." Thus united to Jesus, your inheritance is sure, for He is now in full possession of it. —*Dr. Robert Boyd.*

NEWS FROM RUSSIA

(Translated from Russian)

ANSWERED PRAYER

THE February issue of THE EUROPEAN HARVEST FIELD contained a letter from a Catholic, who was experiencing a bitter inward struggle in his effort to choose between the Gospel and the Roman Catholic church. He was being strongly influenced spiritually by *Vernost*, but he was filled with doubts. Some of our readers have been prayerfully interested in him. Now this man, Metchislav Kozlovsky, living in Lithuania, on the border of Russia, writes to Mr. Dobrinin, the editor of *Vernost*, as follows:

"I can now understand very well that our spiritual service must be free, dictated by the conscience, without pressure from any outside authorities. I see clearly now that true Christianity is independent of any church organization; that it is Christ Himself living in our hearts, and that the love of God, experienced by us, is more than volumes of theology and exigetics, archeology and other kinds of science. Now the aim of my life is God and I have found rest for my soul. I can say even more. On September 14th, I experienced the joy of spiritual new birth and the assurance of my salvation. There are still some questions in my mind, but I have found that 'Christ is all.'

"I have just received the current number of *Vernost*. I wish you could know my joy upon receiving it—it was like that of a child. I was so encouraged to know that the magazine had not been discontinued. I can understand the difficulties through which it is passing, but I feel sure the Lord will work some miracle so that the publishing of it can be continued. With greatest pleasure I am enclosing a dollar. The *Vernost* is so precious to me that it would be impossible to estimate its value in mere dollars."

SOWING AMIDST DIFFICULTIES

By IVAN MORIAKOFF (Esthonia)

I WALK to many villages, and people gather to listen to my testimony of Christ. Some Orthodox people object to our not worshiping the mother of Jesus Christ, and sometimes we are called "wolves in sheeps' clothing," but I explain from the Scripture. One time I had a bitter opponent, a man of science, "a man with a gold tooth." In America, the common people have gold teeth, but it is not so in Europe. I used Scripture to answer his arguments, and he was silenced.

Some people try to smoke during the meeting, and then I ask of the crowd whether they will permit this. They shout out in chorus against it. Once a teacher accused me, in the presence of many people, of saying prayers that were sent us from America. In spite of his education, the poor man could not understand how we pray from the depths of our heart for this particular village, including himself. Two or three took the side of the teacher, but most of the people paid no attention to the argument. Then I distributed tracts and the people invited me to come again.

In one village I was not received kindly, some people expressing very blasphemous opinion about the Gospel and others ridiculing us. We had eleven men at our meeting, however, one man having walked 20 kilometers in order to attend it. After the meeting, the weather became threatening and my wife and I hurried away, but we had to take refuge in a barn because of the heavy storm. The lightning struck the village we had just left, and the great wind caused it to appear like a sea of fire. The people rushed from their places of amusement to fight the fire, which caused very great damage. It was touching to look upon these poor sinners.

In a recent meeting some seekers opened their lips for the first time to confess their acceptance of God's love. In our meetings, it is our custom to have all the people read the Scriptures, except the illiterate. The people have become quite accustomed to this. We have considerable difficulty with false teachers who come to our newly converted and teach them erroneous doctrines. I try to keep them in the purity of the Gospel teaching.

"In Georgia, in the village of Verkhan, a conference in the central office of young communists was interrupted by some of the members going to

prayer, and after the prayer the communistic meeting was continued. In a village in the Sviatsky district, a Tartar young man, a communist, desired baptism because he had married a Russian girl. In Kurovsky district, nine communistic young people joined religious organizations. In the village, Voltchia Sloboda, the secretary of the communistic organization refused to lead an antireligious entertainment, but went home to observe the Christians' holiday. In Mozaisky district, communistic youth took part in the dedication of a new church building. In Moscow, a member of the young people's communistic organization died. The Orthodox church service was used at her burial, and seventy communistic young people, "Pioneers," left their school and went to the church to attend the service. In a certain school in Moscow, the students distributed written prayers."

AN AGENT of the Bolshevist Secret Police (G. P. U.), N. I. Kiselev, has renounced communism and revealed some facts with regard to the practices of the Bolsheviks. He says that there are not sufficient prisons for the great number of arrested people. He states that there are not less than 1,000,000 banished people, most of whom are peasants. Among these unhappy victims there are even found children thirteen years of age. The imprisoned are exploited in work for military purposes. They are compelled not only to earn their own living but to bring in profit for the state. They are dying in their camps as leaves in the forests in autumn. The great numbers that are dying under unbearable conditions in the camps of the banished, one can learn from the statistics of this same competent man. He states that in 1925, 18,350 died; in 1926, 14,558; in 1927, 29,450; in 1928, 48,932; in 1930, about 72,000. In these five years there died a total of 183,290, and this number is given only for the European north and does not include the greater part of Siberia, the statistics of which are unknown.

The chief of the Red forces, Voroshilov, came out recently as a defender of religion. This seems unbelievable, but it is a fact. At the Conference of the Bolshevistic Political Bureau, he made it emphatic that he knows his army much better than the Commissars, who cause us to think that the Red army is made up wholly of the godless. Voroshilov thinks that in the army the communists are in the majority, but in spite of this a religious tendency has been increasing during recent years. According to his statement, there are frequently found in the army religious communists, who do not try to hide their convictions and who have no desire to abandon them. He refers to his native town, Lugansk, where he interviewed laborers. While the statements of secretaries speak of 100per cent godlessness, the religious movement among the laborers has reached a point that was undreamed of heretofore. The same situation, according to Voroshilov, prevails in the army. He concluded this expression of his opinion with the following words: "Therefore, in the name of all our Red army, I unconditionally protest against organized attacks against divine services, and I demand that, in places where the Red Army is located, no such gentlemen as Iaroslavsky (the furious leader of the godless) shall arrange their antireligious circuses." From "Maiak"

THE newspaper, *Godless*, states: "In the tractor factory in Stalingrad, where 60 or 70 percent of the laborers are young people, the Baptists have organized a religious choir. In the same town, in the factory, "Red October," the evangelical Christians have organized a Circle of young Christians, with twenty-five members. This is called "Christomol" (Christian Young People) in contrast to "Consomol" (Communistic Young People). In Sheemshinsky district, two communistic young people joined the evangelicals. The Bolshevist paper insinuated that each of these young people had received a cow from the evangelicals as a bribe, while the fact is that the evangelicals do not have enough to eat.

Brother F. S. Vientzkievitch, Vice-President of the Union of Evangelical Christians in Poland, writes to us of the grave necessity of the leaders of the evangelical movement in Poland (which is developing mostly among the Russians) conducting the work in the most spiritual way. He says that there are many missions active there, but that very often the work is not spiritual. This brings many complications. This consecrated older brother wished to draw our attention not only to intense activity but to the spiritual quality of the work done. He asks us to pray most earnestly along this line.

BRINGING THE LOST TO JESUS

By Arthur Bluhm

AS I had been led by the Holy Spirit to leave Cesis and come to Libau, I had my farewell service at Cesis on Sunday last. The room was crowded, with many standing. I spoke on the Second Coming of our Lord Jesus Christ, and this brought great comfort to the saints, who are waiting for His return. Eyes filled with tears when I reminded them that possibly we would not meet each other again until the rapture of the church. Then I exhorted them to remain true to the fundamentals of the Gospel, as the Bible teaches. When the invitation was given, a number of souls responded. Praise Him who saved us by His grace!

I arrived at Libau on Thursday. My dear wife had come to the station to meet me. On the 9th of October, my first Sunday in Libau, I delivered three messages, by His grace. At 10 A. M., before a large audience of believers and unbelievers, I had for my theme, "The Grace of the Lord." The Holy Ghost worked mightily in the hearts of these people, so that many confessed their sins. In the afternoon at four o'clock I was asked to preach the Gospel to a little group of Russians, who are very poor but happy in the love of Jesus. They desire that I shall bring them a message every Sunday afternoon and every Wednesday evening, promising to bring in people to hear me. At six P. M., after dismissing this meeting, I went to another large meeting, thinking I would have a chance to listen to some one else. But the man to whom the meeting had been entrusted was ill and could not come, so the brethren came straight to me and asked me to take charge of the meeting. The Holy Spirit gave me a message from Luke 16: 19–31, "The Rich Man and Lazarus," and God by His grace saved poor sinners, for which I praise Him. I pray that He may use me still more to bring the lost to Jesus.

"Am sending a dollar for a year's subscription to the European Harvest Field. I think it is a fine little monthly. I have been moved deeply by reading of the mission work done by the brothers in Europe and think they are real heroes. I aim to send some money for the missionaries later. I realize that I don't pray for them as I should but hope I will in the future. May the Lord bless you in your work is my prayer."

ALBANIA—A BIBLE LAND

By P. B. Kennedy

AS ALBANIA is being introduced to some of our readers, let me draw your attention to the fact that it is a "Bible Land," for in Romans 15: 19 the apostle says, "So that from Jerusalem and round about unto Illyricum, I have fully preached the Gospel of Christ." Illyricum, we believe, is the ancient name of Albania; The word "liri" in the Albanian language means freedom; the word "shiqiponje" means eagle. The Albanians call themselves the "Shqipetars" or "Eagle People," because the eagle soars independently into the highest altitudes. So the apostle tells us that he came all the way around to the liberty-loving people of the eagle with the saving Gospel message. We know from his epistles what the Gospel meant to him. Would that that Gospel had continued to be preached to these dear people!

Our Mission is attempting to go on with the work which the apostle began. Mrs. Kennedy and our seven teachers and their assistants need your prayers, as the Bible is expounded in the work of our school and in our Sabbath and midweek services. Rev. and Mrs. Edwin Jacques have gone in the fulness of blessing and in the power of the Spirit, and we are praying for them as they are now arriving on the field. Mrs. Kennedy writes us of some new problems and asks our united prayers for guidance and wisdom.

Personally, I am "in a strait betwixt two," as the apostle wrote. By His grace, I would gladly return to Albania and go on with Mrs. Kennedy in our evangelistic and Christian educational work, but, to keep our Mission open, I seem to be providentially called to be here to continue my deputation work, speaking wherever God may open the way. Sometimes I use my stereopticon slides, if there is a lantern and some one to run it. At present I am here in the East. You may address me at 718 Kensington Avenue, Plainfield, New Jersey. During October, God has opened the way for me to speak in 7 Presbyterian, 4 Baptist, 4 Methodist, 1 Reformed, and 3 Union churches. May He keep us all in perfect peace because our minds are stayed upon Him!

Personal contact with God Himself is the only secret of power. —*A. Murray.*

A MESSAGE TO THE GODLY REMNANT

(*Continued from page 5*)

"The mighty God! Almighty with all might!
A hand that holds the fullness of the sea,
A flaming eye, the Father of all light,
A voice of thunder! Can a mightier be?

"The mighty God! and I so frail and small,
A creeping insect on a leaf of time—
One fading leaf—I, one among the all
That live and move beneath His power sublime.

"How He might crush me 'neath His mighty might!
How He might drown me in His mighty sea!
How He might scorch me with His glance of light!
How, if He spake, my life would cease to be!

"A mighty God to save! I saw His arm
Reach down to lift an insect from the sea;
I heard His voice bidding the storm be calm.
Almightiness, put forth to rescue me!"

(*To be continued*)

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The author has been a Bible Teacher for over 25 years.

(Rev.) J. B. Epp, Teacher,
Hesston, Kansas.

"This dear magazine has brought to me and my friends many blessings. By means of *Vernost*, I wish to bring the way of life to poor, blinded people and to help them to see through it the depth of God."

"We enjoy the reading of it so much."

"Enclosed is my check for $1.00 to pay for one year's subscription for a friend—one of the finest Christmas gifts I could make."

Statement of Receipts for July and August, 1932

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
11646	$2.00	11709	2.00	11772	4.00	11835	1.00
11647	16.00	11710	1.00	11773	20.00	11836	50.00
11648	6.00	11711	1.00	11774	1.00	11837	6.00
11649	30.00	11712	1.00	11775	5.00	11838	100.00
11650	6.00	11713	85.00	11776	2.00	11839	5.00
11651	10.00	11714	20.00	11777	1.00	11840	4.00
11652	1.00	11715	9.00	11778	2.00	11841	2.00
11653	2.00	11716	101.00	11779	1.00	11842	1.00
11654	5.00	11717	1.35	11780	5.00	11843	5.00
11655	5.00	11718	1.35	11781	30.00	11840	10.00
11656	2.00	11719	5.00	11782	14.00	11841	20.00
11657	10.00	11720	25.00	11783	10.00	11843	2.00
11658	5.00	11721	9.00	11784	10.00	11843	2.00
11659	40.00	11722	1.00	11785	.50	11844	30.00
11660	5.00	11723	2.00	(Of this amount $13.35		11845	5.00
11661	5.00	11724	40.00	was for the Bonnemaw		11846	10.00
11663	10.00	11725	25.00	Hanover Fund.)		11847	1.00
11663	10.00	11726	5.00			11848	235.00
11664	1.00	11727	5.00	11786	$500.00	11849	3.00
11665	3.00	11728	1.50	11787	40.00	11850	1.00
11666	2.00	11729	10.00	11788	5.00	11851	1.00
11667	10.00	11730	5.00	11789	5.00	11852	185.00
11668	25.00	11731	40.00	11790	10.00	11853	10.00
11669	1.00	11732	2.00	11791	21.00	11854	1.50
11670	10.00	11733	1.00	11792	16.00	11855	2.00
11671	4.00	11734	1.00	11793	10.00	11856	20.00
11672	5.00	11735	6.00	11794	25.00	11857	1.00
11673	60.00	11736	10.00	11795	20.00	11858	5.00
11674	7.00	11737	1.00	11796	2.00	11859	20.00
11675	12.00	11738	1.00	11797	8.00	11860	1.00
11676	5.00	11739	8.00	11798	2.00	11861	1.00
11677	2.00	11740	5.00	11799	10.00	11862	5.00
11678	5.00	11741	10.00	11800	10.00	11863	5.00
11679	1.00	11742	5.00	11801	25.00	11864	111.00
11680	3.00	11743	2.00	11802	10.00	11865	3.00
11681	8.50	11744	13.00	11803	15.00	11866	1.00
11682	25.00	11745	1.00	11804	10.00	11867	3.00
11683	21.61	11746	140.00	11805	50.00	11868	10.00
11684	20.00	11747	39.27	11806	10.00	11869	5.00
11685	10.00	11748	55.00	11807	8.75	11870	35.00
11686	1.00	11749	2.00	11808	10.00	11871	25.00
11687	25.00	11750	5.00	11809	5.00	11872	1.00
11688	5.00	11751	30.00	11810	1.00	11873	6.00
11689	2.00	11752	10.00	11811	1.00	11874	12.00
11690	1.00	11753	2.00	11812	2.50	11875	1.00
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11692	1.00	11755	5.80	11814	4.86	11877	1.00
11693	1.00	11756	2.00	11815	1.00	11878	3.50
11694	4.25	11757	20.00	11816	15.00	11879	4.50
11695	20.00	11758	3.93	11817	10.00	11880	1.00
11696	1.00	11759	1.25	11818	3.00	11881	.25
11697	2.00	11760	6.75	11819	10.00	11882	25.00
11698	5.00	11761	1.00	11820	2.50	11885	30.00
11699	3.67	11762	2.00	11821	1.00	11884	24.75
11700	3.00	11763	15.00	11822	1.00	11885	5.00
11701	5.00	11764	6.00	11823	30.00	11886	4.00
11702	5.00	11765	5.00	11824	85.00	11887	10.00
11703	1.00	11766	2.55	11825	15.00	11888	1.00
11704	2.00	11767	1.00	11826	12.00	11889	11.00
11705	1.00	11768	1.00	11827	25.00		
11706	3.00	11769	1.00	11828	100.00	(Of this amount $11.00	
11707	10.69	11770	2.50	11829	15.00	was for Bonnemaw Han-	
11708	1.00	11771	5.00	11830	1.00	over Fund.)	